A Military SERMON,

WHEREIN

By the word of God, the nature and disposition of a Rebell is discovered, and the Kings true Souldier described and Characterized:

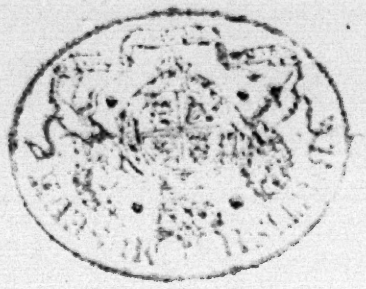
Preached at SHREWSBURY, *March* 3. 1643. to His Majesties Army there under the Command of the High and most Illustrious Prince *RUPERT*.

By *Edw: Symmons* Chaplaine to the Life-guard of the Prince of WALES.

PROV. 24. 19, 20, 21, 22.

Fret not thy selfe, because of evill men, neither be thou envious at the wicked.
For there shall be no reward to the evill man; the candle of the wicked shall be put out.
My sonne feare thou the Lord, and the King; and meddle not with them that are given to change
For their calamity shall rise suddainely, and who knoweth the ruine of them both?

OXFORD,
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TO
The Honourable Sir MICHAEL WOOD-HOUSE, Governour of *Ludlow*, and Colonel to the Life-guard of the Prince of *WALES*.

Noble Sir,

MY dependance on you, and your reſpects to me, did formerly move to ſome publique manifeſtation of my ſervice to you, and had not the Preſſe like the poole of *Bethesda* beene oppreſſed with multitudes, the world e're now had taken notice of it; but this following Sermon had the advantage to ſtep in before that, which hath lyen there longer; and this I dedicate to your Name; as it was with attention and favour heard, by many gallant Gentlemen and Souldiers, ſo I hope by your ſelfe (who are both) it will be accepted; as agreeable to godlineſſe, and entertained as a demonſtration of the inward affection which is due from

Your ſervant,

E. S.

To the Readers.

COurteous Readers, *in this following Sermon, you will meet ſometime with this Title,* The men of Weſtminſter, *I deſire you would not conceive, that thereby is intended the Parliament of* England (*as ſome are pleaſed to call them ;*) *but only that powerfull Faction there abiding, or thereunto relating, which doth oppoſe the Lords Anoynted, ſubverting our Religion, peace, and Nation: for if (as themſelves teach) ſome may (notwithſtanding their Oath of Allegiance,) reſiſt by force of Armes the Perſon of their Soveraigne Lord* CHARLES *as he is a man, and yet Honour him (in the meane while) as he is a King: I hope that I a Miniſter of God, may more lawfully by Gods word oppoſe the vices of ſuch, as they are men, and yet reverence them if they be (as in their owne account) Members of the Honourable Houſes: nay, I doe not ſpeake againſt them as they are men, but only as they are tranſgreſſours from the holy and righteous wayes of God: 'tis their evills that I oppoſe, not their perſons; I am one that truely grieves at the hardneſſe and perverſneſſe of their ſpirits, and I de-*

Jer. 9: 1. *ſire with* Jeremy, *that* mine head were a fountaine of water, and mine eyes ſprings, that I might weepe day and night, for the ſlaine of the daughter of my people *occaſioned by them:*

And good Readers (if you be true Chriſtians and right borne Engliſhmen) I beſeech you, let us all ſtrive together with God by our teares for the ſoftening of theſe mens hearts (if it be poſsible.) Our Saviour wept for the ſins and enſuing miſeries of thoſe that ſought his ruine, we have a like object at this time, O let us diſcover in our ſelves the minde of Chriſt, God expects it from all his Saints.

Farewell.

A Military Sermon.

PROV. 17. 11.

An evill man ſeeketh only Rebellion, therefore a cruell Meſſenger ſhall be ſent againſt him.

THe maine ſcope (as I apprehend) of this Military Sermon is; Firſt, to diſcover out of Gods Booke the nature of Rebellion, and rebellious men:

Secondly, to encourage from the Lord the Kings loyall Subjects, and true hearted Souldiers in their oppoſing ſuch.

Now the firſt of theſe is the Doctrine of this Text, and the ſecond is the uſe of it.

A Rebell is an evill or wicked man; for ſuch a one is he, (ſaith the Text) *that ſeekes Rebellion*: ſure then Rebellion it ſelfe muſt needs be a wicked worke, or a worke of wickedneſſe, becauſe 'tis that which in the judgement of Gods ſpirit, wicked men only ſeek for, or thirſt after: there is your Doctrine.

The uſe followes naturally, and 'tis this; If it be ſo, then 'tis the duty of all good men to oppoſe Rebellion, and to endeavour the ſuppreſſion of rebellious men; yea, if extreame ſeverity be exerciſed upon ſuch, they have but their due portion

tion allotted them of the Lord: for saies the Text, *a cruell messenger shall be sent unto him.*

Thus you see the Text doth well sute the occasion, if my discourse shall but as well sute the Text, and your attention (noble Gentlemen and Souldiers) my discourse; I hope through Gods blessing, our meeting will not be altogether fruitlesse and unprofitable.

But for the better knowledge of the Rebels and their worke: of your selves and your owne duty, I'le give you a more full description of both, and that from the Text too; which to my apprehension doth offer unto us a double discovery; one of the Kings enemies, and another of his friends or good Souldiers.

The enemy is discovered by three particulars, in the former part of the verse;

1. By his naturall disposition; He is *malus*, an *evill man.*
2. By his active diligence, in the word *quærit*, *seeketh.*
3. By his ungodly worke, in the word *Rebellion*: or *tantùm rebellionem*, *An evill man seeketh only rebellion.*

The Kings true Souldier is described by three more particulars, in the later part of the verse;

1. By his Office, He is *Angelus* or *Nuncius*, a *Messenger.*
2. By his Commission, in the word *mittetur*, *shall be sent.*
3. By his Imployment, in the word *Cruell*, a *cruell messenger*; he is so called from the severity he shall use, or from that sharpe punishment which shall be inflicted by him; *therefore a cruell messenger shall be sent against him*: of these in order, and first of the enemy.

Part. 1.

1. His naturall disposition, he is *malus*, an evill man, *An evill man seekes Rebellion*, some read *Rebellis tantùm quærit malum*, a Rebellious man seekes onely mischiefe; so making a Rebell & a wicked man to be all one, as they do mischiefe & Rebellion to be the same thing; and indeed so they are, adde but *most* to *wicked*, turne but *malus* into *pessimus*, and they are Synonymaes,

1.

Synonymaes, and may be predicated of each other, and then the Doctrine is in theſe words;

A Rebell is a moſt wicked man, of a moſt malignant diſpoſition. *Doct.*

I ſay a moſt wicked man, becauſe Rebellion it ſelfe (as we ſhall ſhew anon) is the very height and top of all miſchiefe, therefore he that is arrived at that pitch of wickedneſſe, as to be a Rebell muſt needs be a moſt wicked man.

Now, I would have you know that by Rebellion, I meane that which is againſt the King, and I define it to be, *A reſiſting the Authority, and a violent oppoſing the will and perſon of the lawfull Governour*; which being a ſinne forbidden in the Commandement of the ſecond Table, is more againſt the light of nature, then Rebellion againſt God only.

Every wicked man is a Rebell againſt God, and ſinneth againſt grace and piety, yet being endued with humanity and morall honeſty, ſuch may happily live in obedience to their Prince, and may fight for him, againſt thoſe that doe reſiſt him; But they that rebell againſt the King, ſinne not onely againſt piety, but even againſt nature it ſelfe, and grace doth ſeldome overtake ſuch men, they are ſo highly wicked; ſo farre, or ſo fully malignant.

Cajetan makes a difference betweene *facineroſum* and *rebellem*, a naughty man, and a rebell: a naughty man (ſaies he) will admit of evill, and commit it too, upon occaſions of gaine or pleaſure; but a rebell is he that ſtudies miſchiefe, and ſeekes occaſions to foment rebellion.

And indeed the diſtinction is good, only give me leave to adde this, I doe beleeve (for my part) that every wicked man who is a rebell againſt God in *eſſe*, is alſo a rebell againſt the King in *poſſe*: he that is not converted to God by grace, may in time prove a rebell unto his King: He that loves not the King for conſcience ſake, in regard of the oath or command of God, is neither a good man, nor a truly good ſubject; they that hold with the King for their wealth ſake to

keep

keepe that, or that ſerve him only for their pay, I make no queſtion, but if others could give them better ſecurity for their Eſtates, or would give them better wages, they would make no matter to caſt off their preſent obedience; ſuch men are but like the Cananites in the booke of the *Judges*, who when they could get ability and advantage to themſelves, did ſhake off the yoake of *Iſrael*, and tooke part with the enemies againſt their Governours: I wiſh theſe preſent times had not ſpoken too loudly to this purpoſe; ſurely as *feare God and the King*, ſo *love God and the King* go together.

But further I grant this, 'tis one thing *facere malum*, and another thing *quærere malum*; even a good man may unadviſedly or through weakneſſe doe evill, but not purpoſely ſeeke to doe it; He may be an aſſiſter *in*, but not a contriver *of* Rebellion; and ſuch a one may be recovered out of the ſnare of Satan, (as thoſe are who are come from the Rebells unto us,) for why? Rebellion is but adventitious unto ſuch a one, whereas unto the other 'tis naturall, yea 'tis his naturall diſpoſition to rebell; and of ſuch a Rebell, the Text ſpeaks: and him I affirme to be a moſt wicked man, a man of a moſt malignant diſpoſition, which I prove thus.

This rebellious diſpoſition or inclination is bred and borne with him, and ſo 'tis rivetted into his very ſoule. *David* ſpeaking of ſuch, *Pſalm.* 58. 3, 4. &c. ſayes, *They are refractary from the wombe, ſo ſoone as they are borne, they go aſtray, and ſpeake lyes* (the true practice of all Rebells) *the poyſon of their lipps is the poyſon of a ſerpent*, (blaſting the credit and reputation of their betters,) *they are like the deafe adder which ſtoppeth her eare, and will not hearken to the voice of charmers, charme they never ſo wiſely*, *i. e.* they will not be perſwaded by any good counſell to put off their miſchievous diſpoſition of evill ſpeaking and evill doing.

For indeed as 'tis in them *ab initio*, from their beginning, ſo it abides in them alwaies, *Rebellis quærit duntaxat malum*

(ſaies

(ſaies the Text) A rebellious man ſeekes *only* evill, he mindes nothing elſe, he is alway inclining to the way of Rebellion, as a ſtone is unto its center, ſome tranſlations read, *tantùm Rebellis* only a rebellious man mindes this miſcheife, which tyes it as a Property to him alone, only he and none elſe ſtudyes rebellion: nor will he by any meanes be moved to ceaſe ſo to do, for ſayes Solomon in the words immediately going before the text, *an hundred ſtripes will not enter into a foole*, he is ſo farre from being amended by corrections that he ſtill perſiſts in his rebellious way, and ſeekes to act miſcheife, even till a *cruell meſſenger be ſent unto him*, not to give him more ſtripes, for they will do him no good, but even to cut him off from having a being.

In the former Chapter *Prov.* 16. 27, 28, 29, this rebellious man is well ſet forth by his titles, and by his practices, theſe we ſhall note in the next point but obſerve his titles now.

1. He is called there v. 27, *nequam* an *ungodly man*; and if we would know what kind of ungodly man the ſpirit meanes, we ſhall ſee it from the Originall, for the Hebrew reads it *vir Belial*, a man without yoake, that will not live under Government, which in plaine Engliſh is a rebell:

2. He is called v. 28. *vir perverſitatum* a man of perverſities, *a froward man*, a man of perverſe lips, of a croſſe ſpirit, that ſtudies only to thwart, and croſſe, and vex, and greive the ſpirit of others.

3. He is called there *Suſurro* a *whiſperer* of ſlanders, or a backbiter, that breakes peace, and makes diviſions among freinds: *Tremelius* reades it *Suſurro diſjungit ducem*, a whiſperer that makes a ſeperation betwixt the Prince and his people, ſo in the 9 verſe of this Chapter, there is the ſame phraſe againe *iterans rem diſjungit ducem*, he that repeates a matter over and over, (as backbiters uſe to do for want of other faults) ſeperates the Prince from his people, or them from him: this is another of his properties:

4. He is called there in the 29 verſ. *vir violentiæ* a violent man, or a man of bloud, theſe are the titles and conditions of a rebell, and experience tells us they are true conditions: And who will not ſay, that theſe do ſpeake a *Rebell to be a moſt wicked man, or a man of a moſt malignant diſpoſition?*

Reaſon The ground of this malignity of diſpoſition we gather from our Saviours words to ſome in whom the ſame was. Joh. 8. 44. *You are of your Father the Devill, and his workes you will do:* now the Devill was the firſt rebell that ever was, and the firſt ſeducer of others to rebellion, which he did effect, as you may ſee in *Gen.* 3. only by belying and by ſlandering of his Soveraigne: now as *Iubal* and *Tubal-Cain* were called the Fathers of them that followed their art and trade which they firſt invented, ſo may the Devill be called the Father of all rebells: And he we know is ſtiled ὁ πονηρὸς the wicked one κατ' ἐξοχὴν in a ſpeciall manner the moſt malignant one, and they in their meaſure are of a diſpoſition like him.

Nay *Satan* is more their Father then in that ſenſe: he is (as I may ſay) their naturall Father, and as the Godly are ſayd to
2 Pet. 1. 4. be *partakers of the Godly nature*, ſo rebells may be ſayd to be partakers of the very Diabolicall nature, his owne wicked ſpirit acts in them, and you may be ſure, it acts his worke, and in his method, and therefore our Saviour calls thoſe very men in
Matt. 12. 34. another place, *ſerpents broode, and generation of vipers:* now a viper (as ſome write) doth deſtroy i'ts one damme, which gave it being, and ſo did they their Saviour, and ſo do all rebells, (yea our rebells) indeavour the deſtruction of their owne nation that bred them, of their owne Soveraigne that preſerved them, as *Nero* ript the Bowells of his owne Mother that bare him, ſo do theſe (*patria mater*) rip up the very bowells of their owne Country, that gave birth and breeding to them.

Iohannes Aventinus tells us that *Maximilian* the Emperour was wont to call the King of *Spaine Rex Hominum*, a King of men, becauſe his Subjects like men liv'd in obedience,

but

but the King of *England* he would call *Rex Diabolorum* a King of Devills, becauſe the Subjects of this Kingdome had divers times rebelled againſt their Soveraigne, (though alwayes to their owne ruine,) as in King *John*, *Henry* the 3d, *Edward* the 2d, and *Richard* the 2ds dayes: And I would to God, that ſome in this nation, did not now prove themſelves worſe Divells then ever; but alaſſe they do, for the Religion here profeſſed now, is more oppoſite to this rebellious way, then that which was practiſed in thoſe former dayes: But in this, we may more fully behold the malignity and vicious diſpoſition of Rebellious ſpirits, they are not capable of Gracious or Evangelicall inſtructions; never mervaile if they who offered ſpight to the cleare dictates of the Goſpell, do rebell againſt the King.

Therefore be not a Rebell, Truſt not a Rebell: *Uſe.*

1. *Be not a Rebell*, walke not in the way with them, for ſo to do, will ſpeake you the Devills Childe, and to have reached to the higheſt ſtaire of villanie, your Titles will be the ſame which Saint *Peter* gives to *Elimas* the Sorcerer. *Act.* 13. 10. *Full of all Subtilty, Childe of the Divell, Enemy of righteouſneſſe, and perverter of the right wayes of the Lord*: you may remember for the Honour of Rebellion, that the worſt title that the evill ſpirit could teach King *Saul* in the heate of his wrath to call *Jonathan* by, was this, *Thou Son of the perverſe and Rebellious Woman.* 1 *Sam.* 20, 30.

2. *Truſt not a Rebell*, 'tis *Solomons* advice *Prov.* 26, 25. *Though he ſpeaketh faire, yet beleive him not, for there be ſeven* (that is a multitude of) *abhominations in his heart*: they that ſeeke Rebellion (as appeares by the practice of ſome in our Nation,) doe hold that Principle of the Jeſuites, that they may breake their word, promiſe, or oath, ſo it be *in ordine ad cauſam* to promote their cauſe, and what man that is wiſe will credit ſuch? *He that hateth* (ſaies Solomon) *diſſembleth with his lips, and layeth up deceit within him*: ſo did theſe *men of Hope*, when to get

leave to ſit as long as they pleaſed, they promiſed the Reformation of Church and State, the payments of the Kings debts and to make him the moſt glorious Prince in Chriſtendome; for how well they have kept (or indeavoured to keepe) their word, let all men judge: They make lyes their refuge, and confide in them, and there's reaſon for it, they are of their neereſt kindred, even their owne Brethren, Children with themſelves of the ſame Father; I could ſhew you how all the foundation ſtones of their rebellious building are nothing but Lyes, and ſo are the pillowes that uphold the ſame, cemented they are together, with a morter made of craft, malice, and impudency, but experience hath too ſufficiently taught this to the whole Nation; beſide I ſhould want time if I ſhould now ſpeake of it; only there is one thing I'le deſire you to note in all Rebells: It is their nature (being men that like *Ahab* have ſold themſelves to worke wickedneſſe) to charge (as he did) by their lyes their owne conditions and intentions upon others: *thou art he that troubles Iſrael* (ſaieth he to *Elias*) when it was himſelfe; ſo *Corah* and his companions when they rebelled againſt *Moſes* and *Aaron* did charge them *for takeing too much upon them*, when it was onely themſelves that did ſo: And *Satan* when he tempted our firſt Parents to rebell, did charge moſt wickedly upon the Lord his Soveraigne, his owne conditions of falſhood and envy: And ſo his Brood amongſt us, how directly have they trod in his ſteps: for (ſeducing the people to rebell againſt their Leige Lord) they have moſt maliciouſly accuſed him of falſhood (their owne condition,) and of envy at the welfare and happineſſe of them his Subjects; and that he intended to alter religion, to deſtroy the liberties of Parliament, and the properties of his people; yea and to bring in forrainers to invade the Nation; while themſelves (as wofull experience doth now teach us) have indeavoured, and in ſome ſort effected all and every one of the ſame things: wherefore from hence (I

ſay)

ſay) learne to be ſo wiſe, as not to truſt a Rebell; and to this purpoſe, remember the example of our Saviour *Ioh.* 2. 24. though they ſpeake him faire, and made great profeſſions of their good will towards him, and of being his Diſciples, yet *he would not commit himſelfe unto them. For* (ſayth the Text) *he knew well what was in them*, they were ſome of that Serpents brood I ſpake of before.

And 2ly remember too, how they (our rebells I meane) will not beleive the King, offering undeſerved mercy and pardon unto them, although he like that inhabitant of Heaven *Pſ.* 15. hath kept his word with them to his owne loſſe, do you therefore beleive ſuch unbeleivers. But what ſhould be the reaſon of this their ſuſpicion, (ſome will ſay,) why even this; they judge of the King by themſelves, they thinke he will deceive them, becauſe they have already, and ſtill thinke to deceive him: what paines hath beene taken and at this preſent is, by thoſe *Counſellours of Peace at* Oxford, to worke faith in theſe Infidels, but to no purpoſe; 'tis true which the Pſalmiſt ſayes of ſuch men, *Let the Charmers Charme never ſo wiſely they will not heare*, for 'tis miſcheife onely which they liſten unto, 'tis rebellion onely which they ſeeke after, and are reſolved, yea have ſworne, and taken a Covenant to perſevere in:

A wicked man ſeekes onely Rebellion:

2. *Seeketh:* this word notes his active diligence: ſeeking is ſtudying and deviſeing occaſions and meanes to promote that which is aimed at, *quærit tantùm*, He is diligent, for he mindeth nothing elſe, but this he minds allwayes: the Leſſon or Doctrine is this.

Rebellious men are exceeding induſtrious and diligent in their way.

They are allwayes plotting or acting ſomewhat to the furtherance. *Mich.* 2. 1. *They deviſe iniquity in the night ſeaſon, upon their beds, and in the day time they practice what they have deviſed, becauſe* (ſayth the Text) *they have got power* (or the *Militia*) *into their hands*: nay ſometime they are ſo great with Egge to act

that miſcheife which they have plotted in the Evening, againſt the righteous man that lives quietly by them: that they will fetch him out of his bed at midnight: the diligence of a rebell is well expreſſed in that place before named, *Prov.* 16, 27, 28, 29.

1. *Vir Belial*, a Rebell or an ungodly man *diggeth up evill*, that is, he takes paines to undermine his brother, as men do by digging to undermine Cities: or he diggs into mens lives to find faults, as men do into the earth to finde coales and mettalls; and when with the teeth of his malice he hath digg'd up ſome errour, or perhaps made it, with the helpe of Counſell digg'd from Hell, *his lipps are as a burning beame* to ſhew it unto all.

2ly. *He ſoweth ſtrife* (ſayes the Text) amongſt men, namely in publique, by his perverſeneſſe and frowardneſſe, and *maketh diviſions* among friends in private *by his whiſperings*: or (as was ſaid before) betweene the Prince and his people.

3ly. *He inticeth his neighbour* into ill wayes with himſelfe, by his cunning inſinuations, or elſe *by violence* he doth force them to helpe him in acting miſchiefe. Obſerve but *Solomon*'s words in the place, and you ſhall eaſily finde this to be the ſenſe of them; and then ſay whether the Spirit of God doth not moſt notably deſcribe the conditions of our Rebells: and I hope none of you will gainſay the Holy Ghoſt ſo much, as to doubt of thoſe being ſuch who have theſe conditions: And indeed marke it allway; your owne reading and experience will confirme this truth unto you; that a Rebell is never idle, but is either digging of evill, that is, plotting it, or ſowing of ſtrife, that is, planting it; making breaches, whiſpering lyes, calumniating the honeſt, enticeing the ſimple, threatning others, doing miſchiefe one way or other to further his owne deſignes, not ſuch a man to be found in the world againe for activity of Spirit, as a Rebell.

Reaſon. And the ground of this their activity is, that aboundance of malice

malice which is in them; now malice is like quickſilver allwayes in motion, and extreame hot, nor is their any graee in them to coole it's fervour, whereas in the beſt men there is ſome Corruption to coole the edge of zeale: againe, guilty men (ſuch as Rebells be) are naked men, and ſuch are alwayes diligent to get cloathing; but they ſeeke it onely from webs of their owne weaving, *ſcelere velandum eſſe ſcelus*, is their opinion, one villany muſt hide another: and then too, they are (like men of the plague) deſirous to infect others, to involve them in their owne gulphs, their fathers owne Children they be to an haire, like him they would faine bring all men (if they could,) into the ſame condemnation with themſelves.

The Apoſtle *Peter*, notes the diligence of the devill that Arch-Rebell, in theſe words of his: *He goes about like a roaring Lyon, continually ſeeking whom he may devoure*, and in another place by his concatenation of *Buſy-Bodies*, with *murderers* and *evill doers*, he doth well informe us, that murderers and evill doers ſuch as the devill and all Rebells be, are alſo *buſy bodies*; indeed they have nothing but their buſy diligence, to ſupply their lacke of honeſty, and to ſupport their wicked cauſe. Satan for his diligence and activity in evill, is called in the Goſpell *Beelzebub*, a *Fly*, or the God of *Flies*: who (you know) are mighty impudent and buſy creatures, beat them away from a place never ſo oft, they will come againe: ſo will he, and ſo will they, he is the great Fly, and they (the Rebells I meane) are his Flyes, alwayes ſeeking out ſore places, and making them worſe, nor are they ever weary of ill doing. 1. Pet. 5. 1. Pet. 4. 15.

Uſe.

Therefore let no man thinke the better of the Kings Enemies or of their cauſe, for their activity and diligence in it; for will you thinke the better of the devill for his diligence, or of murderers, and evill doers, becauſe alſo they are buſy bodies? ſure you have no reaſon: But ſtrive you all to be as diligent in good, as they are in evill, be as unmoveabe in well doing, as they are in ill doing, as Chriſt our Saviour was, who went up and downe doing good, as Satan doth in doing miſ-

cheife

cheife, was as carefull to ſave as he is to deſtroy; to gather together the diſperſed, as he and they are to devide and ſcatter abroad.

And ſince the Holy Ghoſt doth ſo clearely note the paines and diligence of Rebellious men, doe but you in your ſecret thoughts conſider how well the Kings enemies (the *men of* Weſtminſter I meane) have approved themſelves to be fully ſuch by their carriagess

Firſt conſider how painefull and diligent they were at firſt, in all places of the Kingdome, to get themſelves choſen to be Members: then how cunning they were to get leave to ſit ſo long as they liſted; then how politique they were to drive from the Houſe all that were not of their owne faction; then how ſubtle they were to get the ſtrength and *Militia* of the Kingdome into their owne hands; then how impudent they were in working ſuſpicious thoughts in peoples hearts, againſt their loving and Religious Soveraigne: and then how induſtrious they were to get the vulgar ingaged with themſelves in their Rebellious way: what digging, what ſowing, what whiſpering, what enticeing, and what violent waies too, did and ſtill doe they uſe, to get monies to perpetuate this Rebellion?

But above all deviſes and tricks, one to my apprehenſion) is the moſt remarkeable: when they had ſeized upon the Kings Revenues, and his ſubſidies (granted to another end,) and had borrowed much money upon the pretended ſale of *Iriſh* lands, and had collected a great deale more upon pretence to relieve the poore Proteſtants of that Kingdome; after theſe, and many other purſe-milking ſtratagems, (before they came to downe-right plunder, and to leavy by way of Aſſiſe, and to weekely or monthly taxations;) they did ſet up for advantage, a certaine counterfeit puppet ſtiled *Publique Faith*, who like a wiſe woman, (whom they call a witch,) did extreamely cozen and cheate the vulgar, for upon her bare word, promiſing repayment, (and with intereſt too) out of the Eſtates of the

Nobility

Nobility and Gentry with the King,(which were already become of the ſame tenure with *Iriſh* lands, and nearer home,) they (the Common people I meane,) brought in their plate and money with extreame greedineſſe; whereby they have ſo deeply ingaged themſelves in the Rebellion with theſe Craftmaſters, that theſe wiſe men, can and doe now urge it upon them,as the ſtrongeſt Argument of all,to keepe them to themſelves; *All is gone* (ſay they) *and you will be beggers, and never have penny of your money againe, unleſſe you hold out unto the laſt*; and thus have they digged downe many mens eſtates, and dived all the money out of many purſes, and made thouſands of people as deſperate as themſelves.

Nay alas they have digged downe the walls of many bodies, and beene occaſions of the ſlaughter of many thouſand men; they have digged downe the walls of many of their Conſciences, (who are ſtill living) by their execrable oathes and accurſed Covenants; nay more then this, they have in a manner digged up the moſt reformed Church in the world, by their prophaneneſſe and Atheiſme,and the moſt flouriſhing Common-wealth in Chriſtendome, by their Cruelties and Combuſtions.

They have digged and ſearched into all the practices of *Hell* and *Rome*, for policies, into the Conſpiracies and Conditions of *Catiline*, *Sylla*, and *Seyanus*, they have looked into all the actions of *Nero* and *Herod*, into the Schooles of *Machiavell* and the Jeſuites, for tricks and deviſes to further their deſignes: I durſt undertake to evidence ſomewhat of all theſe in their doings. Yea ſo diligent and induſtrious have they beene that they have acted Satans part,in rebelling themſelves,and ſeducing others: *Cains* part in ſlaying and murdering their brethren; *Cham's* part in mocking their Father, their common Father:they have acted *Achitophell's* part in deviſing deſtruction unto their Soveraigne: *Abſolom* and *Sheba's* part,in lifting up the hand againſt him, *Doeg's* part in ſlandering and murdering the Prieſts of God: they have acted *Jeroboam's*

part in their endeavours to rent the Kingdome from the houſe of *David*, in their defiling the worſhip and ſervice of God, and in their ſetting up to be Prieſts the loweſt and baſeſt of the people: They have acted *Rabſakeh's* part in railing againſt the Lords Anointed, in the hearing of his Subjects, even on purpoſe to ſtirre them up to rebell againſt him: and *Iudas* his part in betraying their Maſter, at leaſt in betraying that truſt which he repoſed in them. well (friends) I ſay but this, doe you conſider ſeriouſly of theſe things, and then judge in your ſecret thoughts, whether the Kings enemies, thoſe *men of* Weſtminſter, be not exceeding diligent, and induſtrious rebels: and ſo I come to the third thing in their deſcription,

3. Their ungodly worke, Rebellion, *An evill man ſeeketh Rebellion*; for Rebellion, ſome read *jurgia* quarrells, ſome read *contradictiones* or *contentiones*, indeed all theſe tend unto rebellion; ſome read *miſchiefe* or *evill*, for evills only and miſchiefes are profitable to procreate and uphold rebellion; and therefore you may obſerve in ſtory, that rebellious men have alwayes heretofore (as well as now) allowed of all evills, ſects, and hereſyes, have pull'd up the pales of all lawes, have cryed up Liberty, and permitted all kinde of villany and wickedneſſe, as meanes moſt ſuteable to further rebellion; the leſſon ſhall be this,

3. *Doct.* *Rebellion is a worke of miſchiefe.*

* Loyall Subjects Beliefe.

Nay, 'tis miſchiefe it ſelfe, wickedneſſe in the abſtract, the higheſt wickedneſſe, I have call'd it *elſewhere, and not untruly, the ſinke of all villany and the puddle of all ſinne, 'tis the breach of all Lawes, and relations both towards God and man, pride, prophaneneſſe, perjury, envie, wrath, malice, theft, murder, cruelty, rapine, ſpoyle, oppreſſion, irreligion, and unnaturallneſſe, are all concentred in Rebellion; yea, all ſinnes by all names that ſinnes can be named, and by all meanes that ſinnes can be committed do follow rebellion, and are to be found among that diſordered and diſobedient

ſort

sort of people: I wish that experience did not teach that rebellion were the ruine of Religion, Church, and Commonwealth, of states, families, and men; 'tis contrary to God in every notion, He is the God of *grace*, *peace*, and *order*; But Rebellion is diametrically opposite to all these, it resists grace, it murders peace, and destroyes order; I wish (if it were Gods will) there were need for me to prove all these unto you; but alas! alas! your owne eyes and eares are my witnesses in this thing, and shall serve for proofes of this Doctrine.

And it must of necessity be so, that rebellion is a worke of mischiefe, for 'tis the worke only of mischievous and evill men, yea of such as have climbed up to the very top of wickednesse, and (sayes our Saviour) *can a man expect grapes of thornes, and figgs of thistles*, any thing but extreame evill from persons extreamely wicked; *tantùm malus quærit rebellionem*, only such men are plotters of rebellion, (saies the Text,) no good man will willingly have so much as a finger in it. *Reason.*

No, you'l say, why? we are told that all the good men be on their side whom you call the Rebells, and the best Preachers whose doctrines and lives have beene most unblameable; yea, our selves know many honest and good men who are engaged in that way: and we are told also, that none but Papists, swearers, drunkards, and uncleane livers are on the Kings side, and we see (God helpe) many of this sort with our owne eyes; wherefore either those you account Rebells are not such, or else your Doctrine is not true. *Object.*

To this I Answer,

1. Those I call Rebells are truely such, for rebellion (as was said before) is a resisting the Authority, and a violent opposing the will and person of the lawfull Governour; and none can deny, but these doe resist the Authority, and violently oppose the will and person of the King, who is the lawfull *Answ.*

lawfull Governour, therefore they are truely called and counted Rebells.

2. I anſwer concerning thoſe wicked on this ſide, we will not deny but we have of them too many, and as they are our ſhame, I wiſh alſo they were more our ſorrow; the Lord give them all hearts and grace to amend their conditions, that they may ceaſe at length to diſcredit a religious King, and a righteous Cauſe.

3. For thoſe knowne good men who are ingaged on the Enemies ſide, I Anſwer, (according to my former diſtinction) *facere malum* is one thing, and *quærere malum* is another; good men through deception may be aſſiſters *in*, but they are not the contrivers *of* this blacke Rebellion.

4 For thoſe eminent Preachers whoſe diligence in their callings, and commendable lives, have ſo bewitched people as to thinke well of this rebellious way for their ſakes, becauſe they walke in it, I anſwer; I'le not deny their good gifts, but this I'le ſay, that gifts and grace doe not alway bed together, Satan hath more abilities and guifts then any man. Nor doe I deny their reſtraining graces, but doe confeſſe that many of their lives (like thoſe of the Phariſees in the Goſpell, that loved the praiſe of men) were outwardly very commendable before this Rebellion did begin: But you muſt know that Satans tricke hath alwayes beene (when he hath endeavoured, or done moſt miſchiefe to the Church of God) to appeare in the ſhape of an Angell of light; to worke by the perſons of ſuch well reputed men; He that could make uſe of *Peters* tongue to tempt our Saviour (when Chriſt bad that great Apoſtle, *get thee behinde me Satan*,) no doubt but he can and will, and doth make uſe of the tongues and examples of theſe men, to deceive the common people: *Samuel* from the Lord ſaies, that *Rebellion is as the ſinne of Witch-craft*, that is, 'tis exceeding apt to entice and bewitch people

people to it ſelfe, by thoſe ſpecious and religious ſhewes which the fomenters of it ſhall make unto the world.

Or perhaps becauſe people did too much adore the abilities of thoſe men, would heare the word only (for their ſakes) when they preached it; and would looke upon their examples more for their imitation, then upon the word it ſelfe for their direction: God as a puniſhment on ſuch people hath ſuffered thoſe whom they ſo admired to be the inſtruments to lead them into thoſe of miſery and errour; that others might learne by their harmes afterward, to love men for the words ſake, and to truſt more unto that then unto them.

But (in ſhort) I would have you all conſider but 2 things out of Scripture, which muſt be the rule to judge both men and their wayes by.

1. Conſider that grace and peace, or truth and peace, go alway together in Holy Writ, and what God hath joyned together there, is alwayes joyned in every truly honeſt heart, therefore if you ſee men that doe not know, or will not owne the way of peace to walke therein, you may well conclude that they are ſurely out of the paths of truth.

2. Conſider what S^t *James* ſayes of ſinfull and Heavenly wiſedome; the former he ſayes is *earthly, ſenſuall, devilliſh*, and the fruits of it are *envy, ſtrife, confuſion*, and *every evill worke*; but the other, that *which is from above, is pure, peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without partiality and hypocriſy*: yea, *the fruit of it is righteouſneſſe and peace*; and hereupon doe you but judge in your owne conſciences whether the courſe which thoſe admired Miniſters take doth ſavour more of that earthly and diabolicall, or of this divine and heavenly wiſedome. Jam. 3. 15.16.&c.

And laſt of all remember, that 'tis ſome comfort to men who have undiſcreetly thruſt themſelves into a miery way, to have many companions in the ſame, that ſo part of the blame and ſhame might be on them, which elſe would lye

wholly on their owne heads: you have heard the fable of the fox, who having loſt his owne tayle, perſwaded other foxes to cut off their tayles too, faire pretences indeed he uſed, but his true end was that his owne deformity might be leſſe noted; ſuppoſe thoſe Miniſters to be as that fox, and your ſelves may make the Application, and this ſhall ſerve to anſwer that objection.

Uſe. Let the uſe of the poynt therefore be to worke an hatred in you of Rebellion by any meanes, doe not countenance the Devills worke, what ever wrongs or injuries are offered to you by either ſide: walke not in the way with theſe evill men; *malum pati malum non eſt, malum facere malum eſt*, 'tis no ſinne to ſuffer, but to rebell is the higheſt evill, and will be found to be *malum ſibi* in the end, the ruine of the Rebell: indeed ſome read this Text thus, *Rebellis quærit malum ſuum*, a Rebell ſeeks his owne deſtruction; for when a man is once in, he can ſcarce returne, or leave off, till he be deſtroyed; as the preſent example of their Brethren of *Scotland* doth ſufficiently declare, they began to ſet foot in this ſinfull way ſome three or foure yeares agoe, and to all honeſt mens thinking, (upon their pardon, and the pacification, and the receipt of ſo much mony) they might have beene quiet according to their oath and duty, and ſtirred no more to the moleſtation of their gracious and mercifull King; but we ſee they are returned to their former vomit: Rebellion as was ſaid before, is called Witch-craft, and another reaſon (beſide that already alleadged) is, becauſe if a man be once entangled in its charmes, he can hardly get free or looſe againe: 'tis no ſmall mercy of God to thoſe men that are come out from them, who were once of them: O let ſuch offer unto God immortall praiſes.

And thus have you ſeen from the former part of the verſe, *Part.* 2. the enemy diſcovered; I come now to deſcribe the Kings true Souldier, nay the Text alſo deſcribes him, by his Office,

fice, by his Commiſſion, and by his Imployment.

1. By his Office, he is *Nuncius*, a Meſſenger, or *Angelus*, ſo ſome read it, and an Angell is a Meſſenger of God, and ſo is he, being an executioner of Juſtice to puniſh evill; and that ſhall be the leſſon, 1.

The Executioners of Juſtice are the Meſſengers of God. 4. *Doct.*

God is King of all the world, and as by his providence and mercy he preſerves the innocent, ſo by his Angels both good and bad he doth inflict puniſhment upon the wicked; the Devills are his bad Angels to execute his Juſtice upon the damned, and ſo perhaps ſhall the Rebells themſelves be; to lay his vengeance upon many of you, who are wicked and ungodly men, for though you be on the right ſide, yet God may ſuffer your perſons to fall by the hands of thoſe men for your other ſinnes; he uſually ſets one wicked man to puniſh another.

But the good Angels alſo are executioners of Gods juſtice at ſometimes, it was a good Angell that ſmote the Hoſt of *Sennacherib*, and ſo was that which ſmote *Herod* with wormes. *Act.* 12. ſo in like ſort good men are ſometimes imployed as inſtruments of juſtice to puniſh the wicked, the Prince or Magiſtrate is the Angell or *Miniſter of God, and carries the ſword for the puniſhment of evill doers*, and ſo are all they who being imployed by him, doe neither abuſe themſelves nor their Authority, of which number are all honeſt martiall men, ſent by the King, Gods Vicegerent; *David* and his men being authorized by *Saul* againſt the Philiſtins, were ſaid to fight Gods Battailes.

I muſt be briefe (for the time runs,) wherefore let the uſe of this conſideration be, to perſwade you all, who are men of warre, to walke worthy the honour which God hath put upon you; you are his Meſſengers to execute his will, I beſeech you remember that he is an holy God, and holineſſe becomes all his ſervants: you'l thinke we Miniſters, who are *Uſe.*

Gods

Gods Meſſengers in another kinde, ſhould much diſhonour him our Maſter, if we ſhould not live holy lives, but ſhould drinke and ſweare, and commit evill; why be pleaſed to remember, that your ſelves are Meſſengers to the ſame Maſter, and holineſſe is comely in the campe and is required there to, as well as in the Church: read at your leiſure in *Deut.* 23. from verſ. 9 to the 15.

Nay beleeve it, (Gentlemen and Souldiers) your practice of vice and ſinne will both diſhonour God, and your ſelves, in that ſervice wherein you are imployed; the maine Argument which the Enemies have to keepe the people in Rebellion, is, their Declarations to them of the wicked and deboiſh'd lives of the Cavaleers: O ſay they, doe you thinke ſuch wicked ſwearers, ſuch vicious livers, as the Cavaleers be, are of Gods ſending? will they maintaine Chriſtian Religion, that ſhew ſo little of it in their carriages? thus they argue: Indeed I know they vent many of their owne fictions, and alſo, that they inlarge the faults of ſome, upon all, wherein they deale moſt unjuſtly with us, and ſhould we but deale ſo with them, they would (as well they might) exclaime much againſt us: becauſe one of them, was lately taken in the Act, and hang'd for the ſinne of Buggery, here in this Towne, if we Preachers ſhould hereupon tell you from the Pulpits, that all theſe bleſſed Reformers, (for ſo they are call'd by their adorers,) are even ſuch men, and guilty of that horrid ſinne; I beleeve (for my part) we ſhould much abuſe them in that particular; and yet thus divers of their Miniſters are pleaſed to deale with the Kings friends: the Lord in his good time rebuke them for it.

But, alas! (gallant Gentlemen and Chriſtian people) you all know that there are too great, and too many occaſions given by ſome amongſt to our Enemies, to report evill of us. I beſeech you therefore in the feare of God; as many of you are better borne and bred then thoſe are, who doe accuſe you;

you; and as all of you are imployed in a more righteous cauſe then they, by your Holy God, and by your religious King: ſo that you would all endeavour, to be more holy in your carriages then they be; to walke worthy your imployment: And you that be Commanders, (I begge of you) that you would more ſtrictly puniſh ſinne, in thoſe that are under you, according to thoſe Military Orders ſet forth by His Sacred Majeſty your religious Maſter.

The Profeſſion of a Souldier, as 'tis Honourable, ſo it may be Holy if you pleaſe; we read of Holy men of that Profeſſion: *David* was a man of warre, and did (as you doe) fight the *Battailes of the Lord*, and he was an Holy man; that great ſinne which did ſo blemiſh his reputation, was committed by him afterward, when he had left off to follow the Campe: the Centurion in the Goſpell, was a man of your profeſſion, and our Saviour himſelfe gives this Teſtimony of him, *that he had not found his like* (for goodneſſe) *in all* Iſrael; and ſo that Captaine, *Acts.* 10. *Was one that feared God with all his houſhould, and whoſe prayers and Almes aſcended daily into Gods preſence.* *Abraham* himſelfe the Father of the faithfull, was a brave Souldier; He with the number of 318 aſſaulted 5 Kings with their Armies, vanquiſhed them and tooke the ſpoyle: you may read the ſtory in the 14 Chap. of *Geneſis*, where you may alſo ſee, who were the firſt men whom the Scripture notes, did run away in the day of Battaile and hid themſelves, I doe not ſay in Saw-pits, but the Text ſayes, *in Slime-pits*, they were men full of guilt and ſinne, even the Princes of *Sodom*, and the Gentlemen of *Gomorrah*.

Nay to ſpeake all that can be ſaid in one word, for the honour and comfort of a Souldier; God himſelfe is called a man of warre, *Exod.* 15.3. *The Lord is a man of warre, and* JEHOVAH *is his name.*

I tell you (Gentlemen) there is not to an Honeſt Eye, in theſe ſad and diſmall dayes, a more gallant ſight, then a vali-

ant and religious Souldier; Religion cauſeth courage in a good cauſe; and giveth an high luſtre to it, eſpecially in men of Birth and place: what true Engliſh heart is not warm'd with joy to ſee the living flames of Ancient valour conjoined with Generous minds in Gentile bloud? but if thereto be alſo annex'd Religion, I dare ſay to a truly pious Loyall Eye, the Sun it ſelfe is not more glorious.

Gentlemen (your enemies call you Cavaliers, a name as they take it of great reproach (elſe you may be ſure they would not call you by it,) will you give me leave in breiſe, to give you your owne Character; or at leaſt the Character of ſuch a man as every of you ought to be, and as we your friends, and ſervants in Chriſt deſire to conceive of you: why liſten to it, 'tis this:

'A Compleat Cavalier is a Child of Honour, a Gentleman 'well borne and bred; that loves his King for conſcience ſake, 'of a clearer countenance, and bolder looke then other men, 'becauſe of a more Loyall Heart: He dares neither oppoſe his 'Princes will, nor yet diſgrace his righteous cauſe, by his car-'riage or expreſſions: He is furniſhed with the qualities, of 'Piety, Prudence, Juſtice, Liberality, goodneſſe, Honeſty; 'He is amiable in his behaviour, couragious in his undertа-'kings, diſcreet & gallant in all his executions; he is through-'ly ſenſible of the leaſt wrong that is offered to his Sove-'raigne, and is a profeſſed enemy to all Rebells: the aymes 'of his ſword are not onely to diſſever the malignity of thoſe 'forces, that have conſpired the ruine of Monarchy and Inno-'cency: He feares no evill thing to come upon himſelfe, but 'contemnes all dangers, that looke towards him: He dares 'accept of deaths challenge to meet it in the field, and yet can 'embrace it as a ſpeciall freind when it comes into his cham-'ber, where he is allwayes making proviſion for it's better en-'tertainment: in a word, He is the onely Reſerve of Engliſh 'Gentility and ancient valour, and hath rather choſe to bury

'himſelfe

'himselfe in the Tombe of Honour, then to see the Nobility 'of his nation vassalaged, the Dignity of his Country capti-'vated, or obscured by any base Domesticke enemy or by a-'ny forraigne fore-conquered foe. This is a compleat Cava-lier and if any of you be not according to this Character, be-leive mee you are not right, nor the men you ought to be: And so much (Gentlemen) for the first particular in your description.

I come to the second, and that is your Commission in the word *sent*: *shall be sent*: namely by him who hath power from God to send, and that is onely the King, or Supreame Magi-strate; all the Commissions which God grants to Souldiers, are signed by the Kings hand, who is (as *Moses* was) *the mouth of God* unto His Subjects, in things of this nature, and such a Commission so signed, doth constitute a Lawfull Souldier: the Lesson is this:

A right Commission makes a Lawfull Souldier.

Yea a right Commission makes the warre it selfe lawfull to the Souldier, although it were undertaken by the Prince upon unjust grounds: for the Subjects duty is, to minde his owne call rather then the cause, for though in matters of Religion, we disclaime, and abhorre the Doctrine of blinde obedience, yet in matters of State, and order, we professe allowance of it; *quæ supra nos, nihil ad nos*, things above us, belong not to us: if we pry into the reason of Princes undertakings, we may prove our selves to be Busie-Bodies, whom (as we noted be-fore) the Apostle yoakes with murderers, and evill doers: And I thinke these times doe sufficiently declare the due concatenation of these conditions: But as I was saying, though the Justice of the Kings Cause, (which is as cleare as the Sun to all, unlesse to those that are given up to blindenesse and to beleive lyes:) were not so manifest and apparent, nay were it an unjust cause on the Kings parte yet were it not so to those Souldiers that are authorized by him; for according to

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1 Pet. 4. 15.

the poynt, *a right Commiſsion makes a right Souldier*: and that cannot be given by any, nor derived from any, but the King.

This truth doth more ſtownd the Rebells, and more puzzell them, then any one that I know; and therefore to perſwade their followers that themſelves can give a right Commiſſion, they are faine to deny the King to be the Supreame Magiſtrate, cleane contrary to the Teſtimony of Scripture. 1 *Pet.* 2. 13. (where the King is called the Supreame:) and like him who choſe himſelfe Pope, they are ſo bold as to ſay; the ſupreame Authority is ſeated in themſelves, which is ſuch a tranſcendent fancy, that all the Traitors in the world (that I read of) durſt never vent it, till theſe late: But being driven to ſo great a ſtreight that they muſt of neceſſity either yeild their warre to be unlawfull, for want of a right Commiſſion; or elſe thus exalt themſelves above him that is called God, this ſecond courſe being the more Antichriſtian and furtheſt from the practcie of ſelfe-deniall, they have made choyſe of: But let them fancy what they pleaſe; indeed, and in truth, were they never ſuch honeſt men for life and converſation, (and were the Cavaliers never ſo vile, or ſo abhominable,) yet the warre on their ſide is utterly unlawfull, for want of a right Commiſſion, they are not ſent, or authorized hereunto by the King, they are therefore no other then ranke murderers of all thoſe they kill and deſtroy, and all the bloud ſhed by them is no other then Innocent blood: As God ſaies of Rebellious *Edom* (who without any authority or command from God, did joyne with the *Chaldeans*, againſt the people of Iſraell, unto whom (as being Subjects) they ought to have lived in obedience) *Ioel.* 3. 19. *that they had ſhed Innocent blood in the Land*: Though Iſraels bloud was guilty bloud, in reſpect of the Lord, againſt whom they had ſinned, and in reſpect of the *Chaldeans* too, whom God imployed as his inſtruments to puniſh them; yet in reſpect of the *Edomites*, that had no Commiſſion to go about

bout any ſuch buſineſſe, it was Innocent bloud, and as ſhedders of Innocent bloud they are threatned to be puniſhed: *Edom ſhall become as a deſolate Wilderneſſe*, for that very thing, ſaies that Text:

This may ſerve to ſtirre up you, who are rightly authorized to be couragious, in the Execution of your charge: all the incouragement which the Rebells your Enemies have againſt you, and againſt the King, is from the evill lives of ſome of you (who are the Kings Souldiers:) but you have to animate you, againſt them in their way, not onely their ill lives, but alſo their ill cauſe, and their lacke of a lawfull warrant; And moſt eſpecially of all, you have the Juſtice of your own cauſe, the lawfullneſſe of your owne call, and to theſe I may adde the goodneſſe of your King:

1. *Your Cauſe* is to defend him, whom God hath exalted, to keepe the King in that Throne wherein God hath ſet him, againſt thoſe that would remove him from it; 'tis to maintaine Religion, the Lawes and dignity of your nation, and to ſuppreſſe Rebellion that Child of Hell, that Parent and Nurſe of all Miſcheife.

2ly. *Your Call*, 'tis lawfull from the Prince himſelfe, the ſupreame Magiſtrate under God in his Dominion, who alone (as *Auſtine contra Fauſtum*, ſpeakes) hath power to wage war, and to Authorize them that are Agents in the ſame: whereas thoſe whom you doe oppoſe, as their cauſe lacks Honeſty, ſo doe they themſelves lacke a warrant to maintaine it; and having no Call they cannot (upon any good ground) looke for Gods bleſſing:

3ly. *The Goodneſſe of your King*: A Prince of that untainted life, of that Religious diſpoſition, that 'tis the greateſt vexation the Rebells have, that they cannot faſten guilt upon him: they cannot for their lives find why to hate him, but onely becauſe themſelves have belied him; and here *Solomon* is ſo much their freind, as to ſpeake a reaſon for them, *Prov.* 26.28.

A lying tongue hateth him that is afflicted by it:

Naylet me adde for your incouragement as you are Christians: your King is a man that lives by faith; He doth oft acknowledge in his pious expreſſions, what ever yet hath been done for him (by yours or others hands,) to be a fruit of divine favour; and from what he hath taſted, he is ſtill confident according to Gods promiſe of divine aſſiſtance; I may ſpeake of him (as *Ambroſe* of S. *Auſtine*) with a little variation of the words, *impoſsibile eſt principem tantæ fidei ac pietatis perire*, 'tis impoſſible but a Prince of ſuch faith and piety ſhould at laſt prevaile over all his enemies.

3. And ſo I come to the laſt particular of all, in your deſcription, and that is your imployment; to inflict ſharpe puniſhment upon rebellious men, noted in the word *Cruelis* or ἄσπλαγχνος, a meſſenger without bowells, ſo call'd from the ſeverity he ſhall uſe againſt the enemy; He ſhall be inexorable, and not abate one jot of the puniſhment that he is commanded to inflict.

By this Cruell Meſſenger ſome Interpreters underſtand, Satan, or ſome other inſtrument of wrath, who without all compaſſion ſhall undoubtedly in the end plague rebellious men: ſome hereby underſtand the Conſcience of a Rebell, which like a Cruell Meſſenger, ſhall meet him at every turne, and ſcourge and laſh him, (and oh that this Meſſenger were but once awakened, and ſet upon our Rebells, that their Conſciences did but ſtorme them!) ſome interpret the words thus, He that rebells againſt a loving and kinde Governour, ſhall fall into the hands of one that is ſevere, who like a Cruell Meſſenger of God, ſhall throughly pay him for his diſobedience; or ſome will have it thus, the ſame Prince that formerly uſed him with humanity and like a lambe, ſhall put on the diſpoſition of a lyon, and deale with him according to his deſerts: we read in Scripture of the *wrath of a Lambe*, or of the Lambe Chriſt Jeſus himſelfe who ſhall turne a Lion,

and

and ſay, *thoſe mine enemies that would not I ſhould reigne over them, bring them and ſlay them before me: Patientia læſa fit furor*, Patience abuſed turnes into wrath: But interpret or read the words how we will, the ſence is this, Rebellious men ſhall be grievouſly puniſhed, a ſharpe puniſhment remaineth for the workers of this Iniquity, or to the ſeekers of Rebellion. The leſſon ſhall be in theſe words:

Severe puniſhment is the aſſured portion of Rebellious men.

I could evidence and confirme this truth many wayes, as,

1. By the exemplary puniſhment of Rebells in all ages; I could tell you how the earth ſwallowed up *Corah*, *Dathan*, and *Abiram* (who rebelled againſt *Moſes* and *Aaron*) together with their Wives, Children, and Subſtance; a typicall leſſon (no doubt) it was to teach all after Ages, that utter extirpation is the due portion allotted of God unto ſuch men:

I could tell you how an halter catched *Achitophell*, and a tree *Abſolom*; how *Shebaes* head was ſevered from his body, and how *Bigtan* and *Tereſh* ſuffered death for having an ill purpoſe againſt the King, and how that puniſhment of theirs is recorded in Scripture as ordained and allowed of God; I could tell you alſo of *Jeroboam*, and all the ſucceeding Kings of *Iſrael*, that begun and continued the revolt from the houſe of *David*, how there was not one good man of all the number; and how they and the people that adhered to them, by hereſie, idolatry, prophaneſſe, and villany, grew worſe and worſe (as being *alwaies* attended with Gods curſe for their Rebellion,) till they were carried away God knowes whither, no man can tell what became of them to this day: I could alſo tell you out of our owne Chronicles the fearefull and diſmall ends of thoſe (together with their families) who have oppoſed their Soveraigne in former ages: but the time will not permit.

2ly. I could aſſure the downefall of the Rebells, as they are men delighting in warre, from *Pſal.* 68. 30. *Rebuke the*

company

company of the ſpeare-men, the multitude of the Bulls, with the Calves of the people, till every one ſubmit himſelfe with pieces of ſilver, ſcatter thou the people that delight in warre: It is a rule in Divinity that a propheticall prayer is of the nature of a propheſie: Rebuke thou ô Lord, is as much, as the Lord will rebuke; and ſcatter ô Lord, is as much, as the Lord will ſcatter: now by the *ſpearemen*, in that verſe, you may underſtand thoſe degenerate Gentlemen that have lifted up the hand againſt their Soveraigne, or have conſulted in this Rebellion: by the *multitude of Bulls*, you may underſtand the rich fat Citizens, who by their wealth and mony have adminiſtred ſtrength to this Rebellion: and by *the Calves of the people*, you may underſtand thoſe Country folk, that came bleating up to *London*, (from the adjoyning Counties) with their Petitions againſt the preſent eſtabliſhed Government; all theſe, or all ſuch as theſe, ſhall be *rebuked by the Lord* (as the Pſalmiſt teacheth) and made to *ſubmit themſelves with pieces of ſilver*, they ſhall be glad to offer mony, for the ranſome of their lives, even becauſe they are *a people that delight in warre*, and they that will not doe ſo, ſhall be *ſcattered*, and blowne away, as duſt is before the winde.

3ly. I could prove that an heavy woe is belonging to theſe Enemies of the King, as they are ſpoylers and treacherous perſons, from that place *Eſay*. 33. 1. *Woe unto thee that ſpoyledſt when thou wert not ſpoyled: and to thee that didſt deale treacherouſly, when they did not deale treacherouſly with thee, when thou ſhalt ceaſe to ſpoyle thou ſhalt be ſpoyled, and when thou ſhalt ceaſe to deale treacherouſly, others ſhall deale treacherouſly with thee:* This is *verbum Domini* the word of the Lord, and *manet in æternum*, 'tis an eternall truth; in all ages it hath beene made good, and ſo for ever ſhall be, upon all thoſe, unto whomſoever it is applyable.

4ly. I could promiſe their aſſured puniſhment, as they are bloudy and deceitfull men, from *Pſalm*. 5. 6. where 'tis ſaid, that

that *God ſhall deſtroy them that ſpeake leaſing, the Lord abhorres the bloudy and deceitfull man,* and Pſal. 55.23. 'tis concluded that *bloudy and deceitfull men ſhall not live out halfe their dayes:* And I thinke none can deny that the Kings Enemies whom you are to oppoſe are ſuch perſons: they have practiſed nothing hitherto but deceit and lyes, under the cloake of Piety; and they breath forth nothing but warre and bloud, *Kill, Slay,* and *Deſtroy,* hath beene their language a long time, and the way of peace they will not owne.

But Ile take theſe men only in the notion of Rebells, to evidence their aſſured ruine; for in that reſpect they are the people of Gods curſe, the Lord himſelfe doth ſo call them *Eſay* 34.5. *My ſword* (ſaith he) *ſhall be bathed in heaven, behold it ſhall come come downe upon Idumea, upon the people of my Curſe to judgement.* The *Idumeans* were the *Edomites* or children of *Eſau,* they are called the *people of Gods curſe,* for they were Rebells againſt the people of Iſraell, unto whom in *Jacob* the ſuperiority over them was given, and by *David* ſeized upon: and we may doubtleſſe conclude that all ſuch Rebells are in the very ſame condition, the people of Gods curſe as well as they. Gen. 27. 29, 37. 1 Chro. 18, 13.

Now what conditioned Rebells theſe *Edomites* were, we ſhall more fully ſee in the 35 of *Ezekiel,* where alſo God vowes their deſtruction.

As I live (ſayth the Lord God) *I will prepare thee unto bloud, and bloud ſhall purſue thee, ſith thou haſt not hated bloud, even bloud ſhall purſue thee; thus will I make Mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth: And I will fill his Mountaines with his ſlaine men, in thy hills and in thy valleyes, and in all thy rivers ſhall they fall, that are ſlaine with the ſword, I will make thee perpetuall deſolations, and thy Cities ſhall not returne, and ye ſhall know that I am the Lord, becauſe thou haſt ſayd, theſe two Nations and theſe two Countryes* (namely of Iſrael and Judah) *ſhall be mine, and we will poſſeſſe them---Therefore* Ezek. 35. v. 6, 7, 8, 9. &c.

fore as I live ſayeth the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thine hatred againſt them; and I will make my ſelfe knowne amongſt them when I have judged thee, &c.

In all which words of the Prophet, beſide the certainty of *Edoms* ruine evidenced by the oath of God twice over, *as I live*, obſerve theſe their conditions:

1. *They did not hate bloud*, they delighted to make themſelves inſtruments of wrath when they had no call thereto, God (as you may note in Scripture) did at ſundry times puniſh the *Iſraelites* by all their neighbour Nations, by the *Egyptians*, *Moabites*, *Midianites*, *Philiſtims*, and the reſt, but never by the *Edomites*, theſe were alwayes voluntiers in the warres againſt *Iſrael*, never imployed by the Lord in that buſineſſe, for they were brethren to the *Iſrealites*, (being the Children of *Eſau Jacobs* brother) and they were to live in obedience to them by Gods ordination diſpoſing the ſuperiority to *Iacob* and his ſeed, and 'tis not Gods Cuſtome to ſet Brethren at odds, one againſt another, or Subjects againſt their Soveraignes; the God of nature and order, is no breaker of natures bonds, or of his owne Lawes: that is, Satans worke rather the father of diviſions, ſo that the *Edomites* were Rebells, unnaturall and bloudy Rebells, *they did not hate bloud*.

2. They were alſo ſacrilegious and covetous rebels, they were the *Edomites* that cryed out againſt the Temple, (as ſome do now againſt Churches) *downe with it, downe with it even to the ground*. and they were theſe, that ſwallowed up in their expectation the eſtates of *Iſraell* and *Judah*, (after that manner as the *men of Weſtminſter* with their Abettors, do the inheritances of the Lords and Gentlemen that are with his Majeſty) they ſaid, *theſe two Nations ſhall be ours*: which is a ſin mightily provokeing God to wrath and jealouſie, *the fire of my Jealouſie* (ſaies he *Ezekiel* 3. 5.) *is againſt the Idumeans, becauſe they have* (in their owne thoughts) *appoynted my land* (or the land beſtowed

bestowed by my providence upon such men) *unto their owne possession, as a prey unto themselves, with the joy of their hearts and with despightfull mindes.*

3ly. Observe that God (in punishing wicked Rebells,) doth observe the law of retaliation (as 'tis lawfull for the King (Gods Vicegerent) to do in cases of like nature:) because they were men of bloud, therefore they shall meet with bloud, *because thou hast not hated bloud* (saith the Lord) *even blood shall pursue thee*, and againe, *I will even do to thee, according to thine anger, and thine envy unto them*, as if he had said, I will enable them, whom thou didst hate and envy, and whose Lands and revenues thou didst covet, to deale so with thee, as thou in the despightfulnesse of thine heart didst purpose and resolve to deale with them:

And indeed you may observe (by the way,) that though God doth not usually imploy his owne people as instruments of wrath to punish, but rather of mercy to comfort, yet he imployed *Israel* in speciall to punish *Edom*: see *Ezek*: 25. 12, 14. *Because Edom hath dealt against the house of Iudah*, (unbidden) *and hath taken vengeance*, (for some conceived wrongs,) *and hath greatly offended, and revenged himselfe upon them*, (wheras being their brethren and superiours they should rather (if wronged by them) have referred the same to God:) *therefore* (saies the Lord) *I will stretch out my hand against Edom--And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom, according to mine anger, and according to my fury, and they shall know my vengeance saith the Lord God*: and the reasons of this are,

1. Because 'tis according to the course of ordinary Providence, to punish Rebellious Subjects, by their owne Princes against whom they do rebell.

2. Because 'tis according to ordinary Justice, that they who injuriously encroach upon other mens rights, should forfeit their owne, (as a punishment for their injustice) to these very

Persons: *qui invadunt aliena merentur perdere sua*, and therefore 'tis said by *Obediah* that *the house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau for Stubble, and they shall kindle in them, and devoure them, yea they shall possesse their possessions, even the mount of Esau, And Saviours shall come out off mount Sion to judge the mount of Esau.* The application of these things I leave to your selves.

4. There is one thing more that I would have you observe from that place before-quoted *Ezek.* 35. the last words, where God tells *Edom* that he will make himselfe knowne amongst Israel, by his judgements upon him: *I will make my selfe knowne among them when I have judged thee*: for indeed God was not knowne or acknowledged before, as he ought to have beene among them; the Israelites were growne a most deboish'd, prophane, impudent, and ungodly people (the major part of them,) which made the Lord give them up to be punished by the *Chaldeans*: but by his giving into his Israels hands, the rebellious, bloudy, treacherous *Edomites*, (who had had no call nor cause to warre upon them, or to joyn with the *Chaldeans* against them;) the Lord did meane so to gaine upon their hearts and spirits, that they should learne thereby to know him truly, & for after times to serve him (better then ever they had done before) in Humility & Holinesse.

And truly (freinds) I have an hope that when the great and mighty God shall have subdued under your power these *Edomites* our Enemies, who are so full of spight, and so thirsty after bloud, and shall have brought on their heads, what themselves did purpose against others; you will all gaine more knowledge of God, and serve, feare, honour and obey him in holinesse, and righteousnesse, more then ever you yet did in all your lives, the Lord sanctifie the observance of his judgements so unto you that you may. And thus have you seene the certainty, and in part the severity of the Judgement which shall be executed upon Rebells evidenced.

Now

Now if you demand the Reaſon why the God of mercy and bowells ſhould be ſo ſevere *Reaſon.*

I anſwere 'tis no ſuch ſeverity in God, to beate men with their owne rods, to do to them according as they determined to do to others, beſide 'tis but equity and juſtice to proportionate puniſhment in weight and meaſure, according to the height or weight of Sin: But there is no ſuch ſin as rebellion, this is *ingens & ſupremum ſcelus*, the moſt huge and higheſt ſin, and therefore doth merit the ſharpeſt and ſureſt puniſhment: Rebellion is a ſin that ſtrikes at Gods owne ſelfe, at the face of Majeſtie: there is no ſuch expreſſe Image of God in the world as a King is; every Chriſtian is the Image of Chriſt as man, every Miniſter of the Goſpell is (or ought to be) the Image of Chriſt as Mediatour, but a King is the Image of Chriſt as God, and to rebell againſt a King is to ſtrike at the face of Chriſt as God; which was more then they that crucified him durſt dare to do, *for had they knowne it* (ſaies the great Apoſtle) *they would not have crucified the Lord of Glory*: therefore no merveile if a cruell meſſenger be ſent againſt a Rebell, if ſevere and ſharpe puniſhment be the proper portion of ſuch men. 1 Cor. 2. 8. *Uſe.*

Perhaps now you expect that by way of uſe, I ſhould ſtir you up to be cruell: But (noble Gentlemen and Souldiers,) If I ſhould do ſo, I ſhould forget my ſelfe to be a Miniſter of the Prince of mercy, and to be a Subject of a moſt mercifull King, whoſe meeke and gentle Spirit as we all honour and admire, ſo ſhould we ſtrive to imitate. And I bleſſe God for it, I could never yet ſpeake that language of *Kill, Slay, and Deſtroy*, which the Miniſters of the Rebells ſide are ſo skilfull in; I durſt never excite men to fight up to the backe in bloud; the ſpirit of the Goſpell is no bloudy ſpirit; *we* (ſaies the Apoſtle ſpeaking of himſelfe and all true Miniſters) *have the mind of Chriſt*, which endeavoured the ſalvation, not the deſtruction of men; wherefore I beſeech you give me leave (as the Miniſter of Jeſus

Chriſt for your ſoules good,) to propound a few ſuch particulars to your conſideration and remembrance, as ſhall tend both to your preſent Honour, and to your everlaſting peace.

I am confident (through the ſtrength and goodneſſe of God) that theſe rebellious Enemies of the King whom you oppoſe, (notwithſtanding their height of pride, and their ſtudy to be auke, croſſe, perverſe, aed peeviſh, and to vex the ſpirit of a milde, and gracious King, notwithſtanding their multitude of armes and men, and their diligence in their way) ſhall ere long, if your ſinfull and unſutable carriages do not hinder,) be brought to beg, their lives at your hands, and at that time I pray remember,

1. That though it be true Gallantry, and nobleneſſe of ſpirit to be feirce and couragious in the Battaile, yet 'tis no true valour to ſet your foot too hard upon the necke of a fallen foe that beggs your mercy; the generous Lion ſcornes to exerciſe his fury upon an enemy that's proſtrate before him: I would have the Kings men do nothing but what is Kingly, let Rebells practiſe baſeneſſe, it beſt becomes them: Beſide the Scipture ſaies, that *mercy pleaſeth God*; and in that, we are bidden to be like him, who in the midſt of judgement remembers mercy. *Be ye mercifull as your heavenly Father is mercifull*, for (as in another place) *there ſhall be judgment mercileſſe to them that ſhew no mercy*: as men do to others ſo ſhall it be done to them.

2. Remember to diſtinguiſh betweene *quærentes & facientes malum* the plotters and contrivers of, or the leaders in this rebellion, and they that by ſeduction only are drawne into it; betweene your ſturdy Rebells and thoſe that by a kinde of inforcement are made to take their parts: the Text ſpeakes only of the former, that ſeverity is to be uſed againſt them, which if it be, men may call it cruelty if they pleaſe, but 'tis juſtice rather, and the prevention of miſcheife and cruelty, for as ſuch have beene meanes already to undo and murder many by leading them into paths of death, ſo if they ſhould continue they would deſtroy more.

3. Re-

3. Remember I pray to ſhew reſpect to Women, Children and Aged perſons, to the firſt in regard of the weakeneſſe of their Sex; to the 2d ſort, in regard of the minority of their yeares, and to the later ſort in reſpect of their gray haires: 'tis ſaid of the barbarous Chaldeans 2 *Chron.* 36. 17. *That they had no Compaſsion on the young Children, on the maiden, or on the old man, on him that ſtooped for age*; indeed though God did deliver the nation into their hands to puniſh, yet he looked they ſhould have ſhowne ſome pity on ſuch as theſe, and becauſe they did not, he threatned to puniſh them: *Eſay.* 47. 6. *O Daughter of Chaldea, I was wrath with Iſrael, and I gave them into thy hand, and thou didſt ſhew them no mercy, but upon the ancient thou didſt lay very heavily the yoake, therefore* (v. 9.) *theſe* 2 *things ſhall come upon thee, in one day, loſſe of Children and widdowhood*:

4. Remember for the Honour of your King and Cauſe, and for your owne inward peace, and outward credit ſake, that you neither do, nor (ſo much as in you lyeth) ſuffer to be done, in coole blood, to the moſt impious Rebells, any thing that ſavours of immodeſty, Barbarouſneſſe, or inhumanity. To uncloath men and women of their Garments, and to expoſe their nakedneſſe to open view, (as the Enemies did in *Ireland*,) is moſt immodeſt and offenſive to God and all good men: To be an houre or 2 in hacking and torturing a woefull wretch, or in takeing away that miſerable life, which might be concluded in a moment; or to wreake ones fury upon a dead Carkaſſe, is a moſt barbarous, cowardly, and impious thing, and odious to God, though offered to an *Edomite*; (as appeares by that his threat unto the *Moabites* for their *burning the bones of the King of Edom to lime*: *Amos* 2. 1.) ſo to uſe revileing ſpeeches, and curſed execrations, againſt them that are ready to dye, or are in going out of the world, full of Wounds, and paines, is moſt inhumane: nay 'tis plainely Diabolicall to inſult over men in miſery, be they never ſo vile, never ſuch wretched Enemies:

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The Ancient Romans (the braveſt Souldiers in the world) were carefull to abſteine from all kinde of harſh words in ſuch caſes, (*as kill him, hang him, knocke him downe, Rogue, Villaine, or the like:*) as alſo from all kinde of barbarouſneſſe, and inhumanity, in their executions, for they ſaid they acknowledged their Enemies to be men, not Tigers: *Metius Suffetius* was drawne in peices with 4 Horſes for his Treaſon, from which (as a ſpectacle of great horrour) the people turned their eyes. The ſtory ſayes, as it was the firſt, ſo it was the laſt puniſhment in this kind of rigour that was exerciſed amongſt them; for *nulli gentium minores placuiſſe pœnas* (ſaies *Titus Livius* of them,) no Nation ſo carefull to preſerve the reputation of humanity as they: Be you alſo carefull (noble Gentlemen and Souldiers) to abſteine from all ſuch unworthy conditions: object not, that the enemies deale ſo ſhamefully with our men when they get them into their power, for Ile aſſure you, baſeneſſe doth better become them, and their cauſe, then ever it will become you.

5. Take heede you do not do any thing againſt the Enemies out of your owne private hatred: remember that you are the Kings men, and your enemies are the Kings enemies, and them you are to oppoſe as ſuch, and as the enemies of your Country: even in battaile it ſelfe, you muſt ſtrike and ſhoot as at the Common foe; let God direct the bullet or arrow as it pleaſeth him: as he did that which being ſhot at a venture ſlew *Ahab*. and then 'tis God, and not man that killeth: for to levell at any knowne men or to purſue any out of particular malice, may be found murder in Gods account at the great day. The Lord threatens to execute great vengeance upon the *Philiſtines* with furious rebukes, *becauſe* (ſaies the Text) *thou didſt take vengeance upon thine enemies with a deſpightfull heart, for the old hatred, and private grudge that was betwixt you.* Though God imployes men as his inſtruments to puniſh the publike enemies of Church and State, yet never to re-

Ezek. 25. 15. 16.

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venge themſelves: he never gave any man a Commiſſion to do this, he would have us all to referre ſuch wrongs to him.

6. Remember what ever you doe, you doe it with a publique ſpirit, and doe it valiantly, and in that manner as may no whit diſcredit the Kings cauſe, or blemiſh your owne reputation, nor occaſion greife to your ſpirits afterward: and to this end remember the gratiouſneſſe of the Kings ſpirit and diſpoſition, how he hath hitherto looked upon the vileſt of them all, with an eye of pity: and looke you to your Commiſſion (which you have from His Majeſty,) which (let the enemies bawle never ſo,) is farre more milde then they deſerve it ſhould be: and remember too, that though they have by their actions renounced the Doctrine of Jeſus Chriſt, and offered deſpight to the patient, obedient, and peaceable ſpirit of the Goſpell; and have forgotten you to be their Brethren, of the ſame nation, and of the ſame Religion too, which themſelves profeſſed foure yeares agoe: and doe in their Turkiſh Charity, call you nothing but Dogs, Popiſh Dogs: yet be not you like them, but yeild them ſtill to be your Brethren, though rebellious and degenerate, and approve your ſelves towards them to be Chriſtians.

And theſe be the Mementoes which as Gods Miniſter I doe here propound unto you, yea which I doe in the name of God charge upon you. *Object.*

But perhaps ſome of you will ſay, if we ſhould follow this your Counſell, how ſhall we make your Text good, and approve our ſelves cruell meſſengers? *Anſw.*

I anſwer that the Text is rather a Declaration then a precept, it doth not command you to be cruell, but doth declare that a Rebell ſhall meet with cruelty, *i. e.* with ſure and ſharpe puniſhment, and when ſuch a one doth meet with ſuch a portion, who ever be the inflicter of it, we are taught by the Text to conclude, that 'tis ſent him of God: And indeed do what we can, there are wicked men enow in an Army, who will ex-

tend their fury even to cruelty, which when we have obſerved, we may ſee Gods hand therein againſt the Rebells: though I confeſſe this too, that ſometime God hath (in their heate of bloud,) infuſed into good and holy men, a certaine ſpirit, which hath appeared as a cruell Spirit; for example, ſuch was that which ſhew'd it ſelfe in *David*, when the City *Rabbah* of the Ammonites was taken: *He put the people under Saws and Harrows of Iron, and Axes of Iron, and made them paſſe through the Brick-kilne.* Now I ſay when by the Effects we ſee ſuch a Spirit in any, we are to note the hand of God therein:

But here let me adviſe you of one neceſſary thing from the Text, *A cruell Meſſenger ſhall be ſent againſt Him, ſcil* againſt the rebellious man: your ſeverity therefore muſt be onely againſt ſuch, and not againſt any of the Kings Loyall and good Subjects, that bed you, and board you, and give you food and houſeroome for your ſelves and horſes: 'tis the cuſtome of too many (but I affirme, they are no true Gentlemen, no true Cavaliers,) when they have had free quarter in a place, and perhaps have devoured up all the proviſion in the houſe, then to requite their Land-lord with robbing and plundering him of his houſhould Commodities, or elſe threaten ſo to doe, unleſſe he will give them money to forbeare: O theſe Carriages doe ſpeake ſuch men to be ſent rather to make the King Enemies, then to rid him of his Enemies: But (Gentlemen & Souldiers,) if you acknowledg your ſelves the Kings Meſſengers, remember your imployment according to your Commiſſion, is to puniſh Rebels, and not to abuſe good Subjects.

And in your Actions againſt the Rebells, I can (from the Text) excite you to be couragious: for they being ſuch as they be (the people of Gods curſe:) and you having the Kings Commiſſion, and fighting in defence of his Sacred Perſon, Crowne and dignity againſt them, what ever bloud of theirs you ſhed in Battaile, is not innocent bloud, but as guilty bloud, as ever was ſhed by Chriſtians in a juſt warre, ſince the beginning

beginning of Christianity: for concerning the heads of this Rebellion, the *men of* Westminster, (or the faction there;) who to vex their religious King, have bestowed their best care to loose *Ireland*, to give away *Scotland*, and to destroy *England*: these men (I say) together with their bloud-thirsty Chaplaines, (by whose venimous tongues they belch out so much blasphemy, Treason and Cruelty against God, the King, and the Kings people: and by whose witchery and specious pretences, they have conjured so many of the poore vulgar, into their desperate and destructive Circles:) if ever any Combination of men upon earth, since the Scribes and Pharisees of Christs time did sinne the sinne against the Holy Ghost, I feare these are they: for they doe knowingly resist the doctrine of Gods word and spirit, and studiously oppose the light of their owne Consciences and former professions.

How often have they charged it upon His Sacred Majesty to intend that mischeife which themselves were in practice of, and in plotting to performe? How have they hoodwinked the poore Commonalty of *England*, with suspicions of the Kings calling in Forraigners to invade the Land, and of ayming to destroy the Priviledges of Parliament, & Liberty of the Subject, till themselves have effected the very same things?

What peevish constructions have they made of all His Majesties most honest and candid expressions? How have they studied most irreligiously to thwart him in all his pious and peaceable desires? all this doth plainely speake to every discerning eye, that their labours are (against their own consciences) to greive the Holy Ghost in the bosome of Gods Anointed.

Nay let every man judge of their spirits and of the nature of their sinne by two things in particular.

1. By their forcing their late Oath and Covenant upon people; whereas themselves did most highly condemne and oppose that new Oath made by the Convocation some five

yeares agoe, to be taken by the Clergy, as moſt ungodly, unreaſonable, and illegall; affirming that the proceedings in the urging thereof were too extreamely violent, and the penalty annexed thereto upon the refuſall thereof was too cruell: and many arguments (ſpecially thoſe called the *London quære's*) were framed and countenanced by them againſt the ſame: themſelves have now (point blanke) againſt thoſe their owne Arguments inforced an Oath far more ungodly, more unreaſonable, and more illegall, with more extremity of violence, and with heavier penalties, upon more people (all in generall) and more ignorant; whereby they have endangered millions of Soules, & depoſed may faithfull miniſters and others from their places, meanes, and maintenance: becauſe they dare not offend God and their owne Conſciences in taking of it.

2ly. By that Common Anſwer of theirs, which hath been ſo often given by ſo many of them; (when they havebeene moved to reſtraine Anabaptiſts, Hereticks, and vicious perſons (whereof there be ſuch ſwarmes amongſt them;) namely, *that theſe ſerve to advantage the cauſe, to promote the great deſigne in hand* (*ſcil*: to depoſe the King, and murder all his freinds,) *therefore they muſt be borne withall for the ſeaſon.*

From theſe, and many other ſuch particulars, it may be concluded that your Enemies are the Enemies not onely of peace, but alſo of Gods truth and ſpirit; and as you have God, and a righteous cauſe on your ſide, ſo have you their owne Conſciences againſt themſelves; and the prayers of ſincere hearted men pleading for you: wherefore be you Confident and Couragious, more are for you then againſt you; *be Holy, be Valiant*: Yea be Holy that you may be Valiant; nay be Holy, and you ſhall be valiant, the Spirit of Holineſſe is the Spirit of fortitude, and the Author of good ſucceſſe: Remember that precept *Deut*: 23. 9. *When the Hoſt goeth forth againſt the enemies, then keep thee from every evill thing*: Nay let me aſſure you, you cannot gall your enemies, or prejudice thẽ more, then

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by being upright and Holy; for they (I meane the ſeekers of Rebellion,) are ſuch imbitter'd Enemies againſt the truth of grace, (what ever they pretend:) that they gnaſh their very teeth at thoſe whom they cannot vitiate with their Rebellion, or darken with their lies and ſlanders. Yea (freinds) let me aſſure you that Holineſſe in you will quite diſarme and unweapon them, whereas your ſins doth ſet an edge both upon their tougues and ſwords; your Holineſſe ſhall take away the edge of both, or elſe turne the ſame upon themſelves: wherefore I ſay and ſay againe, and I doe beſeech you withall, for the good of your ſoules, and for the Honour of your King, whom you love and reverence (Gallant Gentlemen and Chriſtian Souldiers,) *be Holy, be valiant*: And be you ſure, though you doe but your duty in oppoſing theſe men of bloud (who will have nothing but *warre, warre,*) yet you ſhall not looſe your reward: God will ſee them paid that are imploied in his worke, you may obſerve in *Ezekiel* 29. 18, 19. That God takes order for *Nebuchadnezzar* and his Army, that *they ſhould be paid for the ſervice they had done againſt* Tyrus.

But perhaps ſome of you will ſay how ſhall we doe in the meane time? To anſwer this I muſt turne my ſpeech to other perſons.

You Gentlemen of the Country, Towneſmen, and others who are not Souldiers, and doe not aſſiſt perſonally in this righteous way; be it knowne unto you, that you are bound in duty and conſcience to afford the liberall and willing aid of your purſes: for is it juſt that theſe your Countriemen, ſhould *like Zebulon and Nepthali* (Judg. 4. *jeopard their lives unto death in the high places of the field*, while you in the meane time like the men of *Reuben, abide in your ſheepfolds, hearing the bleatings of your flocks*; or be ſtriving among your ſelves who ſhall afford the leaſt aſſiſtance to the ſubduing theſe Enemies of your King? I confeſſe you have beene Loyall, and exemplary to others in many things; I beſeech you all to perſevere, and remember that all you have lies at the ſtake, & he deſerves to looſe all, that is not willing to part with ſome to preſerve the reſt; nay, (Sirs) let men think as they pleaſe of themſelves: I beleeve he is no true Subject, nor hath ſuch an heart as he

ſhould have, that deſires any thing more then a bare being, till his Soveraigne be againe ſettled in the throne of his Kingdome.

Wherefore I beg of you all (whom God hath bleſſed above others with wealth and ſubſtance) approve your ſelves right and like thoſe *Governours of Iſrael, that offered themſelves willingly among the people*; that we (as the Propheteſſe there did,) may rejoyce in you, and bleſſe God for you: *Mine heart* (ſaies ſhe) *is towards the Governours of Iſrael, that offered themſelves willingly among the people, bleſſe ye the Lord*: For be aſſured that otherwiſe the curſe of *Meroz* will be your portion, *curſe ye Meroz* (*ſaies the Angel of the Lord*) *curſe ye bitterly the inhabitants thereof, becauſe they came not to helpe the Lord* (the Captain of the Lord, the Anointed of the Lord) *againſt the Mighty*, or againſt his ungodly enemies, that did ſo mightily increaſe, and ſo mightily exalt themſelves.

And you (good people all) of what ranke or condition, ſex or degree, ſoever you be: be carefull (I pray) to afford the aſſiſtance of your praiers, that the ſpirit of the Lord may come upon that Princely Generall whom God hath ſent for your protection into theſe parts, as it did upon *Sampſon* when the Philiſtines were upon him: And let me tell you, where ever others are pleaſed to lay the fault of our no better proceedings in theſe parts hitherto: I (who have been an obſerver of paſſages) do profeſſe unto you, that I can lay it on nothing ſo much as on your want of praier: we had at firſt a moſt honourable, valiant, & loyall hearted Generall: whoſe perſonall care, diligence and courage, envie it ſelfe was not able to blemiſh, but he was not fortunate in theſe parts: we had after him a perſon of like nobleneſſe, againſt whom the very faction at Weſtminſter (when time was) could object nothing but honeſtie, and the Kings affection towards him: whoſe knowne wiſedome and valour hath been ſucceſſefull alſo in other places; but not ſo happie as yet in theſe parts; though attended too, with the concurrence of many valiant ſouldiers, and experienced men: And I do verily beleeve, the maine cauſe of all this is, your neglect of praier; we have daies appointed by His Sacred Majeſtie to faſt and pray in, but how poorly are they obſerved, nay how highly

Prince Rupert.

Lord Cabell.

Lord Byron.

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are they phophaned here is nothing among many that I see, but swearing and drinking, and despising of pietie; and thus have you weakened the hands of the valiant.

O but I beseech you offer not the like injury to this Man of men, to this mirrour of *Europe*, this Honour of Christendome for Chevalry and valour, so fully beautified with all the qualities of a most accomplished Generall, and made more glorious yet, by the spaule and daubings of the treacherous and foule-mouthed Rebells, (which alone is sufficient to speake him excellent, to all that know not him, but them:) ô doe not I beseech you tie the hands of this Illustrious *Sampson* with the cords of your sinnes; doe not blast the greeneneſse of this Royall branch with your prophaneneſse and neglect of duty; doe not weaken him by trusting in him; let your confidence be onely in God, that he may worke by him, but follow alwaies with your prayers, that good succeſse may also attend him here, as it hath done in other places; And let us dailie blesse the God of Heaven for him, and for his Princely Brother*, the two great Instruments of our supportation, in these daies of our calamity; let us observe the Almighties doing, how he in blessing and honouring them hath at length regarded the low and afflicted estate of their Royall Mother; and hath thereby gratiously answered our prayers for her, but 'tis in such a way, that our enemies are ready even to gnash their teeths at the Majestie of Heaven for it, (as may appeare by their rating & chiding of God for the same in some of their prayers:) well (friends) I say but this; take we heed we be not meanes by our ungodly courses to darken those whom God hath honoured; leave swearing, drinking, Sabbath breaking, and prophanation of the fast daies, lest thereby we obstruct the concurrence of divine aid unto their Princely undertakings for us.

Princc Mauricc.

And now last of all, to the Governour, Major, and Officers of this Towne, I would speake a word: Sirs, you are fortifying your Towne, and have spent much money about it, to little purpose hitherto, your Rampires have fallen downe, and your labour hath beene in vaine: and wot you what is the cause of all? why even the

the uncontrouled ſinnes within it; ſuch curſing and ſuch ſwearing even by women and children, as well as by men, did I never heare, as in this place, ſure theſe oathes and curſes be the bullets that have battered downe your Fortifications; O that you would for your owne ſafety and for the Honour of the King, and for the bleſſing of God upon His righteous Cauſe, take ſome order to reforme theſe abuſes, *quantum in vobis eſt:* beſide you might ſave ſome money by it, your workes would ſtand the better; yea if you would take the courſe which I ſhall preſcribe, you would ſpare your ſelves a great deale of trouble in another kind, and ſome charges too; 'tis this.

You are full of ſuſpicions here in the Towne (I perceive) that you have treacherous perſons among you, ſuch as are better affected to the Enemies, then to the King: and many have beene impriſoned upon jealouſies and feares, and nothing that I ſee yet can be proved againſt them, inſomuch that perhaps they may prove honeſter men then ſome of thoſe that have moleſted them. Now one true way (as I take it) to finde out the Kings Enemies amongſt you is this: appoint officers in every ſtreet (let the Church-Wardens and Conſtables aſſiſt therein,) to inflict and leavy (according to Statute) a pecuniary mulct upon every Townesman, for every oath that is ſworne either by himſelfe, or by any that is under his charge, and alſo upon every Alehouſe-keeper, who ſhall ſuffer any in his houſe to ſit drinking on the Lords day, or on the Faſt day, while they ſhould be at Church; and this money thus leavied, I would have imploied to buy food and victualls for the Priſoners of the Rebells party, (ſome of whom we have in Towne already, and many more I doe not doubt by the helpe of God but we ſhall have ſhortly:) ſo ſhall you ſave the charge which you are at for them; & alſo thereby eaſily learne who are the moſt affected to them, and to their ſide; for without queſtion they that afford them moſt mony in this kind, moſt reliefe, that feaſt their bodies beſt, may be yeilded their beſt freinds, and the Kings greateſt Enemies: This is all I had to ſay, now the Lord give you all a right underſtanding in all things; *Amen.*

FINIS.

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